

## Attacks the Bigots of Toulouse.

burst on behalf of freedom of thought which must have seemed madly daring in a city where the inquisitor-general reigned supreme. Here is a quotation from it, as translated by Mi-Christie, his admirable English biographer. "None of you are ignorant that the new doctrines concerning the Christian religion which Luther has, for some time past, been putting forward have caused great heartburnings, and that they are only approved by certain turbulent and impiously curious persons ; but you also know, when any one shows signs of genius and of an intellectual superiority over his fellows, he is forthwith suspected by men of a bigoted and depraved mind of the Lutheran heresy, and is made to experience all that hatred which this accusation gives rise to. But whenever the Toulousan furies have obtained this handle with which to pour forth their boundless hatred against the learned and the studious, how many men of illustrious reputation for learning or talent have they not striven to destroy! Who has ever known them give their vote for the acquittal of any learned man? I already seem to hear these calumniators gnashing their teeth at this utterance of mine and wretchedly planning my condemnation. I seem to hear them charging even me with being a Lutheran, . . . but . . . I most earnestly and vehemently declare, and beg you all to believe, that I am not in any way a follower of that impious and obstinate sect, . . . " But what is the reason that cruelty is the delight of Toulouse ? That this city is so imbued with savage tastes us to take no pleasure in anything except what is removed from, nay, most opposed to all semblance of humanity,

and which cannot even be reconciled with justice ? You have lately seen one, whose name I forbear to mention (Caturce), burned to death in this city. His body has been destroyed, but his memory is still being consumed by the raging flames of hatred, lie may have spoken at times rashly and presumptuously, at other times in-temperately ; he may even have acted at one time in such a manner as to deserve the punishment due to heresy. Yet, when inclined to repent, ought the way of salvation for both body and soul to have been closed against him ? Do we not all know that any man may err, or for a time fall away from the truth, but that only the utterly bad persevere in their errors ? When once the clouds that overshadowed his

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